MEDITATIONS and VOWES,

Diuine and Morall:

A third Century.

By IOSEPH HALL.

AT LONDON
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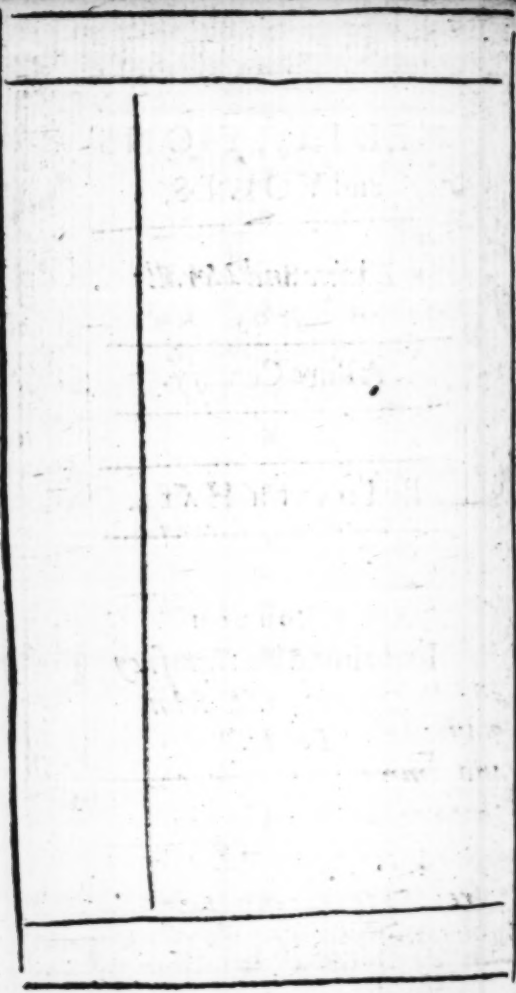
1606.



TO THE RIGHT worſhipful Sir EDMVND BACON, *Knight, increaſe* of honor, ſtrength of body, perfection of vertue.

SIR, There is no wiſe man would giue his thoughts for all the world: Which as they are the moſt pleaſing, and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, whereby he is ſeuered from brute creatures: So they are in their

vſe moſt beneficiall to our ſelues, and others. For, by the meanes hereof, we enioy both God and our ſelues; and hereby wee make others partners of thoſe rich excellencies, which God hath hid in the mind. And though it be moſt eaſie and ſafe, for a man, with the Pſalmiſt, to commune with his owne heart in ſilence; yet is it more behoouefull to the common good, for which (both as men and Chriſtians) we are ordained, that thoſe thoughts, which our experience hath found comfortable and fruitfull

to our ſelues, ſhould (with neglect of all cenſures) be communicated to others. The concealement wherof (me thinkes) can proceed from no other ground, but either timerouſneſſe, or enuy. Which conſideration hath induced me to clothe theſe naked thoughts in plaine and ſimple words, and to aduenture them into the light, after their fellowes: Conſecrating them the rather to your name for that (beſides all other reſpects of duetie) they are part of thoſe Meditatiõs, which in my late peregrination with you,

tooke me vp vnder the ſolitary hilles of Ardenna; *wãting as thẽ the opportunity of other imployment. I offer them to you, not for that your ſelfe is not ſtored with choice of better; but as poore men vſe to bring preſents to the rich: If they may carrie acceptatiõ from you, and bring profit vnto any ſoule, it ſhall abundantly ſatisfie me; who ſhould thinke it honour enough, if I might bee vouchſafed to bring but one pin towardes the decking of the ſpouſe of Chriſt; whiles others, out of their abũdance, adorne*

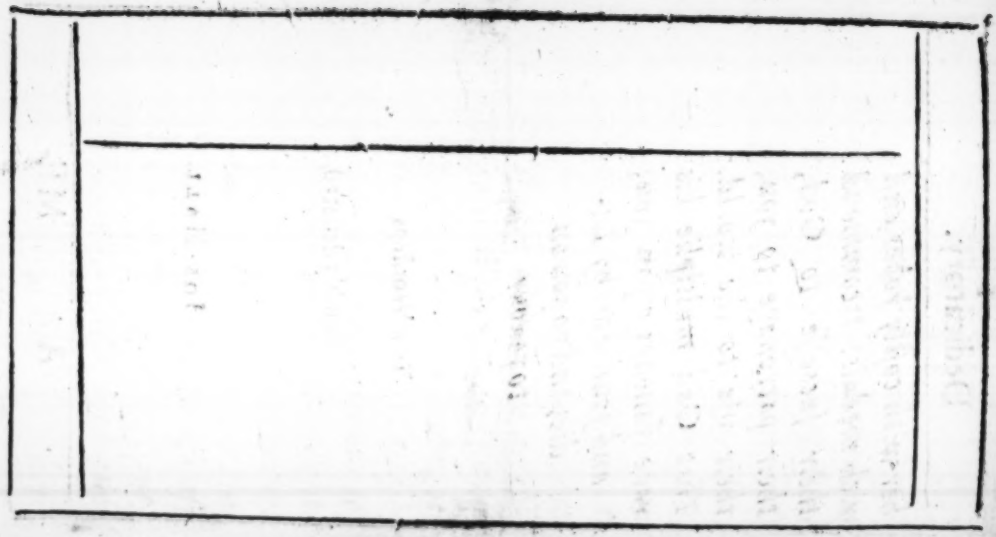
her

her with coſtly robes, and rich medals. I commend their ſucceſſe to God, their patronage to you, their vſe to the world. That God multiplie his rare fauours vpon you, and your worthy Ladie; and go you on to fauour

Your Worſhips

humbly deuoted,

Ios. Hall.



MEDITATIONS
and Vowes.

1

GOod men are placed by God, as ſo many ſtars in this lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light and influence; ſo alſo in their motion: and therefore, as the Planets haue a courſe proper to themſelues, againſt the

ſway of the heauen that carries them about; ſo muſt each good man haue a motion out of his own iudgement, contrary to the cuſtoms and opinions of the vulgar; finiſhing his own courſe with the leaſt ſhewe of reſiſtance. I will neuer affect ſingularitie, except it bee among thoſe that are vicious. It is better to doe, or thinke well alone, then to followe a multitude in euill.

2

What ſtrange variety of actions doth the eye

of GOD see at once round about the compasse of the earth, and within it: Some building houses; some deluing for mettals; some marching in troups, or encamping one against another; some bargaining in the market; some trauelling on their way; some praying in their closets; others quaffing at the Tauerne; some rowing in the Galleys, others dallying in their chãbers; & in short, as many differẽt actions as persons: yet all haue one cõmon intention of good to thẽselues,

true in ſome, but in the moſt, imaginary. The glorified Spirits haue but one vniforme work, wherein they all ioyne; the praiſe of their Creator. This is one difference betwixt the Saints aboue, and below; They aboue are free both frõ buſineſſes and diſtraction: theſe below, are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of his cloke that he left at *Troas*; and of the ſhaping of his skinnes for his tents: yet, through theſe he look't

ſtill

ſtill at heauen. This world is made for buſineſſe; my actions muſt vary according to occaſions: my end ſhall bee but one, and the ſame now on earth, that it muſt bee one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecuters, would make a man out of loue with life, and out of al feare of death. They were fleſh and blood, as well as wee; life was as ſweete to them, as to vs; their bodies were as ſen-

ſible of paine as ours; we goe to the ſame heauen with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any reader; and we are ſo cowardly in encountring a faire and natural death? If this valour had beene of themſelues, I would neuer haue looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, & that ſuffried in thē, which ſuſtained them: They were of thēſelues

as weak as I; and God can be as ſtrong im me, as he was in thē. O Lord thou art not more vnable to giue me this grace; but I am more vnworthy to receiue it: and yet thou regardeſt not worthines, but mercie. Giue mee their ſtength, and what end thou wilt.

4

Our firſt age is all in hope: Whē we are in the womb, who knows whether we ſhall haue our right ſhape & proportion of body, being neither mōſtrous nor deformed? Whē we are born,

who knowes whether with the due features of a man, we ſhall haue the faculties of reaſon and vnderſtanding: when yet our progreſſe in yeeres diſcouereth wit or folly: who knowes, whether with the power of reaſon wee ſhall haue the grace of faith to be chriſtians? and when wee begin to profeſſe well, whether it be a temporary, and ſeeming, or a true & ſauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is paſt: Our olde age is

out of hope, and altogether in proofe. In our laſt times therefore wee knowe, both what wee haue been, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things vnto it ſelfe; for an old man to looke backward, and to repent him of that wherein hee hath fayled, and to recollect himſelfe for the preſent: But in my middle age, I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time ere it bee

all ſpent, that my recouery may preuent my repentance. It is both a folly & miſery to ſay, This I might haue done.

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our ſinnes, and to make himſelfe a debter to vs in his promiſes: So that now both wayes the ſoule may be ſure; ſince hee neither calleth for thoſe debts which hee hath once forgiuen; nor withdraweth thoſe fauours, and that heauen whichhe hath promiſed:

But as hee is a mercifull creditor to forgiue, ſo is hee a true debter to pay whatſoeuer he hath vndertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but loue and obedience; and God owes ſtill much and all to him: for hee owes as much as hee hath promiſed; and what hee owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whoſe debt-bookes we run hourely

forward till the ſumme be endleſſe; yet owes vs more, and bids vs looke for paiment. I cannot deſerue the leaſt fauour he can giue; yet I will as confidently challēge the greateſt, as if I deſerued it: Promiſe indebteth no leſſe then loane or deſert.

6

It is no ſmall commendation to manage a little well: He is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon.

I wil ſtudie more how to giue a good account of my little, then how to make it more.

7

Many Chriſtians doe greatly wrong themſelues with a dull and heauy kind of ſullēneſſe; who, not ſuffering themſelues to delight in any worldly thing, are thereupon oft times ſo hartleſſe, that they delight in nothing: Theſe men, like to careleſſe gueſts, when they are inuited to an excellent banquet, loſe their dainties, for want of a ſtomacke; and loſe

their ſtomacke for want of exerciſe A good conſcience keepes alwayes good cheere, he cannot chuſe but fare well that hath it, vnleſſe hee loſe his appetite with neglect and ſlouthfulneſſe. It is a ſhame for vs Chriſtians not to finde as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practiſe of their ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but hee loues all men, & all plea-

ſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſociety, and the mutuall reflection of friendſhip; thoſe that profeſſe hatred, make him more warie of his wayes; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue: And as the worſt doe beſtead him, thogh againſt their willes; ſo he againe doth voluntary good to them. To doe euill for euill,

as *Ioab* to *Abner*, is a ſinfull weakeneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but natural iuſtice: To doe euill for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villany: Only to doe good for euill, agrees with Chriſtian profeſſion. And what greater worke of friendſhip then to doe good? If men will not bee my friends in loue, I wil perforce make them my friendes in a good vſe of their hatred. I will bee their friend, that are mine, and would not be.

9

All temporall things are troubleſome: For if we haue good things, it is a trouble to forgoe them; and when we ſee they muſt be parted frõ, either we wiſh they had not been ſo good, or that wee neuer had enioyed thẽ. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. If contrarily, wee haue euill things, their very preſence is troubleſome; and ſtill we wiſh that they were good, or that we were disburdened of them: So

good things are troublesome in euent, euill things in their vse. They in the future, these in present: they, because they shall come to an end, these because they doe continue. Tell mee, thy wife, or thy childe lyes dying, and nowe makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadst thou rather, for thy owne part, she had been so good, or worse? would it haue cost thee so many heartie sighes and teares, if shee had beene peruerse and

dis-

diſobedient? Yet, if in her life time I put thee to this choyce, thou thinkeſt it no choyce at all, in ſuch inequalitie. It is more torment (ſayeſt thou) to liue one vnquiet moneth, then it is pleaſure to liue an age in loue. Or, if thy life be yet dearer: Thou haſt liued to graye hayres, not haſtened with cares, but bredde with late ſucceſſion of yeeres. Thy table was euer couered with varietie of diſhes: Thy backe ſoftly and richly clad: Thou neuer gaueſt denyall

to either skinne or ſtomacke; Thou euer fauouredſt thy ſelfe, and health, thee. Now death is at thy threſhold, and vnpartially knocks at thy doore, doeſt thou not wiſh thou hadſt liued with cruſts, and beene clothed with ragges? Wouldeſt thou not haue giuen a better welcome to death, if he had found thee, lying vpon a pallet of ſtraw, and ſupping of water gruell; after many painfull nights, and many ſides changed in vain? Yet this beggerly eſtate thou deteſteſt in health,

and pitieſt in others as truely miſerable: The ſumme is; A begger wiſheth he might be a Monarch while he liues; and ỳ great Potẽtate wiſheth he had liued a begger, when hee comes to die; &, if beggery be to haue nothing, he ſhall be ſo in death, though he wiſhed it not. Nothing, therefore, but eternitie can make a man truely happy; as nothing can make perfect miſery but eternitie: for as temporall good things afflict vs in their ending, ſo temporall ſorrowes afford vs

ioy in the hope of their ende: What folly is this in vs to ſeeke for our trouble, to neglect our happineſſe? I can be but well; and this that I was well, ſhall one day bee grieuous: Nothing ſhall pleaſe me, but that once I ſhall bee happie for euer.

10

The eldeſt of our forefathers liued not ſo much as a day to God, to whome a thouſand yeeres is as no more; We liue but as an houre to the day of our forefathers; for if nine hun-

dreth

dreth and ſixty were but their day, our foureſcore is but as the twelfth part of it: and yet of this our houre we liue ſcarce a minute to God: For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting; of that little time there can remaine not much more than nothing: yet the moſt ſeeke paſ-times to haſten it: Thoſe which ſeeke to mend the paſe of Time, ſpurre a running horſe. I had more neede to redeeme it with double care and

labor, then to ſeeke how to ſell it for nothing.

11

Each day is a new life, and an abbridgement of the whole. I will ſo liue as if I accounted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honor and charge; meaning therein to teach vs the inſeparable connexi-

on of theſe two. For there ſcarce euer was any charge without ſome opinion of honour: neither euer was there honour without a charge; which two, as they are not without reaſon ioyned together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates: Charge without honor, to make it amẽds, would be too toyleſome, and muſt needes diſcourage and ouerlay a man. Honour without charge

would bee too pleaſant, and therfore both would bee too much ſought after, and muſt needes carie away the mind in the enioying it. Now many date not bee ambitious, becauſe of the burden; chuſing rather to liue obſcurely & ſecurely: And yet on the other ſide thoſe that are vnder it, are refreſhed in the charge with the ſweeteneſſe of honour: ſeeing they cannot bee ſeparated; it is not the worſt eſtate to want both: They whome thou enuyeſt for honour, per-

haps

haps enuy thee more for thy quietneſſe.

13

Hee that taketh his owne cares vpon himſelfe, loades himſelfe in vaine with an vneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inability of redreſſing all theſe, muſt needes breede him continuall torment. I will caſt my cares vpon GOD, hee hath bidden mee; they cannot hurt him; he can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toyle; age, of infirmity: Each time hath his burden, and that which may iuſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age; and hee that is very old, as he is a child for ſimplicitie, ſo he would be for yeeres. I account olde age the beſt of three; partly, for that it hath paſſed thorow the folly and diſorder of the other; partly, for that the inconueni-

ences of this are but bodily, with a bettered eſtate of the minde; and partly, for that it is neereſt to diſſolution. There is nothing more miſerable then an old man that would bee yong againe. It was an anſwere worthy the commendations, of *Petrarch*, and that which argued a minde truely philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was ſorry to ſee him looke ſo olde, replyed: Nay, be ſory rather

that euer I was yong to be a foole.

15

There is not the leaſt action or euent (whatsoeuer the vaine Epicures haue imagined) which is not ouer-ruled, and diſpoſed by a prouidence, which is ſo far from detracting ought from the maieſtie of God, for that the things are ſmall, as that ther can be no greater honor to him then to extend his prouidence & decree to them becauſe they are infinite: Neither doth this hold in natural things onely, which are

chained one to another by a regular order of ſucceſſion; but euen in thoſe things which fall out by caſualty & imprudence: whence that worthy father, when as his ſpeach digreſſed beſide his intētiō to a confutatiō of the errors of the Manichees, could preſētly geſſe, that in that vnpurpoſed turning of it, God intēded the conuerſion of ſome vnknown auditor; as the euēt proued his cōiecture true ere many daies; whē ought fals out cōtrary to that I purpoſed, it ſhall content me, that GOD

purpoſed it as it is fallen out: So the thing hath attained his owne ende, whiles it miſſed mine. I know what I would, but GOD knoweth what I ſhould will. It is enough that his will is done, though mine be croſſed.

16

It is the moſt thankeleſſe office in the world, to be a mans Pandar vnto ſin. In other wrongs, one man is a wolf to another; but in this, a diuel. And, though at the firſt this damnable ſeruice cary away reward, yet in concluſion, it is requited

with

with hatred and curſes. For, as the ſicke man extreamly diſtaſted with a loathſome potion, hateth the very cruze wherin it was brought him; ſo doeth the conſcience once ſoundly deteſting ſinne, loathe the meanes that induced him to cõmit it. Contrarily, who withſtands a man in his proſecution of a ſinne, while he doteth vpon it, beares away frownes, and hart-burnings for a time: but when the offending partie comes to himſelfe, and right reaſon, hee recompenſeth

his former dislike with so much more loue, and so many more thankes. The franticke man returned to his wits, thinks him his best friend, that bound him, & beate him most. I will doe my best to crosse any man in his sinnes: If I haue not thankes of him; yet of my conscience I shall.

17

God must be magnified in his very iudgements: Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As

heauen

heauen then is for the praiſe of his mercie; ſo hell for the glory of his iuſtice. We muſt therefore bee ſo affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miſerable; but as it makes his iuſtice glorious. Euery true Chriſtian then muſt learne to ſing that compound dittie of the Pſalmiſt: *Of mercie and iudgment.* It ſhal not only ioy mee to ſee God gratious and bountifull in his mercies, & deliuerances of his owne; but

alſo to ſee him terrible in vengeance to his enemies. It is no cruelty to reioyce in iuſtice. The fooliſh mercie of men is cruelty to God.

18

Rareneſſe cauſeth wonder; and more then that, incredulitie, in thoſe things which in themſelues are not more admirable, than the ordinary proceedings of nature If a blazing ſtarre be ſeene in the skie, euery man goes forth to gaze, and ſpendes euery euening, ſome time in wondering at the beames

of it. That any foule ſhould bee bred of corrupted wood reſolued into wormes, or that the Cameleon ſhould euer change his colours, and liue by ayre; that the Oſtrich ſhould digeſt yron; that the Phœnix ſhould burne her ſelfe to aſhes, and from thence breed a ſucceſſor; wee wonder, and can ſcarce credite: Other things more vſuall, no leſſe miraculous, wee knowe, and neglect. That there ſhould bee a birde that knoweth, and noteth the houres of day and

night,

night, as certainely as any Astronomer by the course of heauen; if we knewe not, who would beleeue? Or that the load-stone should by his secret vertue so drawe iron to it selfe, as that a whole chaine of needles should all hang by insensible points at ech other, onely by the influence that it sends down from the first, if it were not ordinarie, would seeme incredible; who would beleeue when hee sees a foule mounted as hie as his sight can descrie it, that there were an en-

gin to be framed, which could fetch it downe into his fiſt? Yea, to omit *infinite* examples, that a little deſpiſed creature ſhould weaue nets out of her owne entrailes, and in her platformes of building ſhould obſerue as iuſt proportions as the beſt Geometrician, we would ſuſpect for an vntrueth, if we ſaw it not dayly practiſed in our owne windowes. If the Sun ſhould ariſe but once to the earth, I doubt euery man would be a Perſian, and fall downe and worſhip it: whereas

now it riſeth and declineth without regard. Extraordinary euẽts ech man can wonder at: The frequence of Gods beſt workes cauſeth neglect; not that they are euer the worſe for commõneſſe; but becauſe we are ſoon cloyed with the ſame conceit, and haue contempt bred in vs through familiarity. I wil learne to note Gods power and wiſedome, and to giue him praiſe of both in his ordinary works: ſo thoſe things which are but triuiall to the moſt ignorant, ſhall be wonders to

me

me; and that not for nine dayes, but for euer.

19

Thoſe that affect to tell nouelties and wonders fal into many abſurdities, both in buſie enquirie after matters impertinent, and in a light credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumſtances to make their reports the more admired. I haue noted theſe men, not ſo much wondred at for their ſtrange ſtories, while they are telling, as derided afterwards, whē

the euent hath wrought their diſproofe & ſhame. I will deale with rumors, as graue men doe by ſtrange faſhions, take them vp when they are growen into cõmon vſe before; I may beleeue, but I wil not relate them but vnder the name of my author; who ſhall either warrant me with defence, if it be true; or if falſe, beare my ſhame.

20

It was a wittie and true ſpeach of that obſcure *Heraclitus*, that all men awaking are in one common worlde, but

when we ſleep, ech man goes into a ſeueral world by himſelf; which thogh it bee but a world of fancies, yet is the true image of that little worlde, which is in euery mans heart. For the imaginations of our ſleepe, ſhewe vs what our diſpoſiton is awaking. And as many in their dreams reueale thoſe their ſecrets to others, which they would neuer haue done awake: ſo all may and doe diſcloſe to themſelues in their ſleep thoſe ſecret inclinations, which after much

searching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kind of reuelation is now ceased) so still hee teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle like our selues: Others are diuine, which teach vs good, or moone vs to good; & others diuelish, which solicite vs to euil. Such answere cõmonly shall I giue to any tẽptation in the day as I doe by

night

night. I will not lightly paſſe ouer my verie dreams: They ſhal teach me ſomwhat; ſo neither night nor day ſhalbe ſpēt vnprofitably; ỹ night ſhal teach me what I am; the day what I ſhould be.

21

Men make difference betwixt ſeruants, friends, and ſonnes: Seruants, though neer vs in place, yet for their inferioritie, are not familiar. Friends, though by reaſon of their equalitie, and our loue, they are familiar; yet ſtill wee conceiue of them as others from our

ſelues: But children wee thinke of, affectionately, as the diuided peeces of our owne bodies: But all theſe are one to God; his ſeruants are his friends, his friends are his ſonnes; his ſonnes, his ſeruants. Manie clayme kinred of GOD, and profeſſe friendſhip to him (becauſe theſe are priuiledges without difficultie, and not without honor) all the triall is in ſeruice. The other are moſt in affection, and therefore ſecret, and ſo may be diſſembled; this conſi-

ſting in action muſt needs ſhew it ſelfe to the eyes of others. Ye are my friends if ye doe whatſoeuer I commaund you: friendſhip with God is in ſeruice, and this ſeruice is in action. Many weare Gods cloth, that knowe not their Maſter, that neuer did good chare in his ſeruice: ſo that God hath many retainers that weare his Liuery, for a countenance, neuer waite on him; whom he will neuer owne for ſeruants either by fauour, or wages; few ſeruants, and therfore few ſonnes.

It is great fauour in God, and great honour to me, that he will vouchſafe to make mee the loweſt drudge in his familie; which place if I had not, and were a Monarch of men, I were accurſed. I deſire no more but to ſerue; yet, Lord, thou giueſt mee more, to bee thy ſonne: I heare *Dauid* ſay, *Seemeth it a ſmall matter to you, to bee the ſonne in lawe to a King?* What is it then, oh what is it, to be the true adopted ſonne of the King of glory? Let mee not now ſay as *Dauid* of *Saul*, but

as *Sauls* grand-childe to *Dauid*; Oh, what is thy ſeruant, that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

22

I am a ſtranger here belowe, my home is aboue; yet I can thinke too well of theſe foraine vanities, and can not thinke enough of my home. Surely, that is not ſo farre aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much vpon conceiuing, if I could ad-

mire it enough: but my ſtraight heart is filled with a little wonder; and hath no roume for the greateſt part of glorie that remaineth. Oh God what happines haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the blood of ſuch a Sauiour? As yet I doe but looke towardes it afarre off: But it is eaſie to ſee by the outſide how goodly it is within. Although as thine houſe on earth; ſo that aboue hath more glorie within than can bee bewrayed by the

outer

outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and baſe ſubſtance; but within it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they be as gold to all other materiall creatures; yet they are but droſſe to thee: Yet how are euen the outmoſt walles of that houſe of thine beautified with glorious lightes, whereof euery one is a world for bignes, and as an heauen for goodlines: Oh teach mee by this to

long after, and wonder at the inner part, before thou letſt mee come in to behold it.

23

Riches or beauty, or what-euer worldly good that hath been, doth but grieue vs; that which is, doth not ſatiſfie vs; that which ſhall be, is vncertaine. What follie is it to truſt to any of them?

24

Securitie makes worldlings merrie: and therefore are they ſecure, becauſe they are ignorant. That is onely ſolide ioy, which ariſeth from a re-

ſolution; when the hart hath caſt vp a full account of all cauſes of diſquietneſſe, and findeth the cauſes of his ioy more forceable: thereupon ſettling it ſelfe in a ſtayed courſe of reioycing: For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpaire; whereas this can meet with no occurrence, which it hath not preuẽted in thought: ſecuritie & ignorance may ſcatter ſome refuſe morſels of ioy, ſawced with

much bitterneſſe; or may be like ſome boaſting houſekeeper, which keepeth open doors for one day with much cheer, & liues ſtaruedly al the yeer after. There is no good ordinary but in a good cõſcience. I pitie that vnfoũd ioy in others, & wil ſeek for this ſound ioy in my ſelfe. I had rather weepe vpon a iuſt cauſe, than reioyce vniuſtly.

25

As loue keepes the whole law, ſo loue onely is the breaker of it; being the ground, as of all obedience, ſo of all ſinne; for

whereas

whereas ſinne hath been commonly accounted to haue two rootes, Loue, and Feare; it is plaine, that feare hath his originall from loue, for no man feares to loſe ought but what he loues. Here is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both vpon one poore affection: It ſhall be my onely care therefore to beſtowe my loue well; both for obiect, and meaſure. All that is good I may loue, but in ſeuerall degrees; what is ſimply good, abſolutely;

what is good by circumstance onely with limitation. There bee these three things that I may loue without exception, God, my neighbour, my soule; yet so as each haue their due places: My body, goods, fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

One would not think, that pride, and base mindednesse should so well agree; yea, that they loue so together, that they neuer goe asunder. That

enuie euer proceedes from a baſe minde, is graunted of all: Now the proud man, as hee faine would bee enuied of others, ſo he enuieth all men. His betters he enuies, becauſe hee is not ſo good as they: He enuies his inferiours, becauſe hee feares they ſhould prooue as good as he: His equals, becauſe they are as good as hee. So vnder a big lookes, he beares a baſe minde, reſembling ſome Cardinals mule, which to make vp the traine beares a coſtly porte-

mãtle ſtuffed with traſh. On the contrary, who is more proud than the baſeſt (The *Cynicke* tramples on *Platoes* pride, but with a worſe) eſpecially if hee bee but a little exalted; wherein we ſee baſe men ſo much more hauty, as they haue had leſſe before what they might bee proud of. It is iuſt with God, as the proud man is baſe in himſelfe, ſo to make him baſely eſteemed in the eyes of others; and at laſt to make him baſe without pride. I will contemne a proud man

becauſe hee is baſe, and pitie him becauſe hee is proud.

27

Let me but haue time to my thoughts; but leaſure to thinke of heauen, & grace to my leaſure, & I can be happy in ſpight of the world: Nothing, but God that giues it, can bereaue me of grace; and he will not, for his gifts are without repentance. Nothing but death can abbridge mee of time; and when I begin to want time to thinke of heauen, I ſhall haue eter-

nall leasure to enioy it. I shall bee both wayes happy, not from any vertue of apprehension in mee (which haue no peere in vnworthinesse) but from the glory of that I apprehend; wherin the acte and obiect are from the author of happinesse. Hee giues mee this glory, let me giue him the glory of his gift. His glory is my happinesse, let my glory be his.

28

God bestowes fauors vpon some in anger; as he strikes other some in

loue. The Iſraelites had better haue wanted their Quailes, then to haue eaten thē with ſuch ſawce. And ſometimes at our inſtancie remooving a leſſer puniſhment, leaues a greater, though inſenſible, in the roume of it. I will not ſo much ſtriue againſt affliction, as diſpleaſure. Let mee rather be afflicted in loue, than proſper without it.

29

It is ſtrange that wee men, hauing ſo continuall vſe of God, and being ſo perpetually beholding to him, ſhould

bee ſo ſtrange to him, and ſo little acquainted with him: ſince wee account it a peruerſe nature in any man, that beeing prouoked with many kinde offices, refuſes the familiaritie of a worthy friend, which doeth ſtill ſeeke it, and hath deſerued it. Whēce it comes that wee are ſo loath to thinke of our diſſolution and going to God: for naturally where wee are not acquainted, wee liſt not to hazard our welcome; chuſing rather to ſpend our money at a ſimple

Inne, then to turne in for a free lodging to an vnknowen Hoſt, whome wee haue onely heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome wee know, & whom we haue elſewhere familiarly cõuerſed withall, we goe as boldly and willingly as to our home, knowing that no houre can bee vnſeaſonable to ſuch a one. Whilęs on the other ſide wee ſcrape acquaintance with the world, that neuer did vs good, euen after many

re-

repulſes. I will not liue with God, and in God, without his acquaintãce, knowing it my happines to haue ſuch a friend. I will not let one day paſſe without ſome acte of renewing my familiarity with him, not giuing ouer til I haue giuen him ſome teſtimony of my loue to him, and ioy in him; and till he hath left behind him ſome pledge of his continued fauour to mee.

30

Men, for the moſt part, would neither die nor be

old. When we see an aged man that hath ouerliued all the teeth of his gummes, the haire of his head, the sight of his eyes, the taste of his palate, wee professe, wee would not liue till such a cumbersome age, wherin wee proone burdens to our deerest friendes, and our selues: Yet if it bee put to our choyce what yeer we would die, we euer shift it off till the next; and want not excuses for this prorogation, rather than faile alledging wee would liue to amend; when yet we

doe but adde more to the heape of our sinnes by continuance. Nature hath nothing to pleade for this folly; but, that Life is sweet: Wherein wee giue occasion of renewing that auncient checke, or one not vnlike to it; whereby that primitiue vision taxed the timerousnes of the shrinking Confessors; Yee would neither liue to be old, nor die ere your age: what should I doe with you? The Christian must not thinke it enough to endure the thought of death with patience, whe

it is obtruded vpon him by neceſſitie; but muſt voluntarily call it into his mind with ioy; not only abiding it ſhould come, but wiſhing that it might come. I will not leaue till I can reſolue, If I might die to day, not to liue till to morrow.

31

As a true friend is the ſweeteſt contentment in the worlde: ſo in his qualities, he well reſembleth honie, the ſweeteſt of all liquors: Nothing is more ſweete to the taſte, nothing more ſharpe

and cleanſing, when it meetes with an exulcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhal neuer ſmart by: For my friends, I know they can not bee faultleſſe: and therefore as they ſhall finde me ſweete in their prayſes and incouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelues.

32

In all other things we

are led by profit; but in the maine matter of all, wee ſhew our ſelues vtterly vnthriftie; & whiles wee are wiſe in making good markets in theſe baſe commodities, wee ſhewe our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make profers for our ſoules. The world like a frank chapman, ſayes, All theſe wil I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glorie,

which yet he tels vs wee must giue him day to performe, and haue nothing in present, but our hope, and some small earnest of the bargaine: Though we know there is no cõparison betwixt these two in value; finding these earthly things vaine, and vnable to giue any contentment; and those other of inualuable worth and benefite: Yet wee had rather take these in hande, than trust GOD on his word for the future; While yet in the same kinde we chuse rather to take some rich

Lordſhips in reuerſion, after the long expectation of three liues expired, than a preſent ſumme much vnder foote: As contrarily, when God & the world are ſellers, and we come to the Mart, The worlde offers fine painted wares, but will not part with the vnder the price of our torment: God proclaimes, Come yee that want, buy for nought. Now we thriftie men, that trie all ſhops for the cheapeſt penniworth, refuſe GOD, profering his precious cõmodities for nothing: & pay

an hard price for that which is worſe than nothing, painefull. Surely, wee are wiſe for any thing but our ſoules: and not ſo wiſe for the body as fooliſh for them. O Lord, thy paiment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made, and bought: And let mee rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet ne-

uer any that had leſſe ſoundneſſe. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: For hee is ſo ſweete, and infinitely full of delight, that whoeuer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will nor ſuffer my affections to run before my knowledge: for then I ſhall loue faſhionably onely, becauſe I heare God is worthy of loue,

and so bee subiect to relapses: But I wil euer lay knowledge as the groũd of my loue. So, as I grow in diuine knowledge, I shal still profit in an heauenly zeale.

34

Those that trauell in long pilgrimages to the holy Land, what a number of weary paces they measure? what a number of hard lodgings, and knowen daungers they passe? and at last when they are come within view of their iourneys end, what a large tribute pay they at the *Pisan*

Castle

Caſiel, to the Turkes? And when they are come thither, what ſee they but the bare Sepulchre wherein their Sauiour lay? and the earth that hee trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem; where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my enterance, not into his Sepulchre,

but his palace of glory; and that not to looke vpon, but to poſſeſſe it.

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent: Doctrine, without exhortation, makes men all braine, no heart.

Exhortatiõ, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wiſe; the other good. One ſerues that wee may know our duetie, the other that wee may perfourme it. I will labour in both: but I know not in whether more. Men cannot practiſe, vnleſſe they know; and they know in vaine, if they practiſe not. There be two things in euery good worke; Honour and profite. The later God beſtowes vp-

on vs, the former hee keepes to himselfe. The profit of our workes redoũdeth not to God. My wel-doing extendeth not to thee. The honour of our work may not be allowed vs. My glory I will not giue to another. I wil not abridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbor; the angry man hath not himselfe. What can that man haue, that wants himselfe? What is a man

better, if he haue himself, want all others? What is hee the neerer, if hee haue himselfe, and others, and yet want God? What good is it then to bee a man, if hee bee either wrathfull, proud, or enuious?

38

Man that was once the soueraigne Lord of al creatures, whō they seruiceablie attended at all turnes, is now sent to the very baseſt of al creatures to learn good qualities, Goe to the Pismire, &c. And sees ỹ moſt contēptible creatures preferr'd

before

before him: The asse knoweth his owner; wherein we, like the miserable heire of some great Peer, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but nowe finde out selues below many of the vulgar: wee haue not so much cause of exaltation, that we are men, and not beasts; as we haue of humiliation, in thinking how much wee were once better then we are; and that nowe in many

dueties we are men inferiour to beastes: so as those whome wee contemne, if they had our reason, might more iustly contemne vs; and as they are, may teach vs by their example, and do condemne vs by their practise.

39

The idle man is the diuels cushion, on which hee taketh his free ease: who as hee is vncapable of any good, so he is fitly disposed for all euill motions. The standing water soone stinketh; whereas the current euer keeps

cleere and cleanly: conueying down all noysom matter that might infect it, by the force of his ſtreame. If I doe but little good to others by my endeuours, yet this is great good to mee, that by my labour I keepe my ſelfe from hurt.

40

There can bee no neerer coniunction in nature, than is betwixt the bodie and the ſoule; yet theſe two are of ſo contrary diſpoſitiõ, that as it fals out in an ill matched man and wife, thoſe ſeruants which the

one likes beſt, are moſt diſpraiſed of the others ſo heere, one ſtill takes part againſt the other in their choice: What benefites the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thriues beſt when the bodie is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo much in his very ſelfe? True wiſdom is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not v-

ſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruaunt ſhould rule or the miſtreſſe. I will labour to make & keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beate *Hagar* out of doors, than ſhee ſhall ouer-rule her miſtreſſe.

41

I ſee iron firſt heated red hote in the fire, and after beaten and hardened with colde water.

Thus will I deale with an offending friend: first heat him with deserued praise of his vertue, and then beat vpon him, and coole him with reprehension: so good nurses when their children are fallen, first take them vp and speake them faire, chide them afterwards: Gentle speach is a good preparatiue for rigor; He shall see that I loue him, by my approbation: and that I loue not his faults, by my reproofe. If hee loue himselfe, hee will loue those that mislike his vices; and if he loue

not himselfe; it matters not whether he loue me.

42

The liker we are to God, which is the best & only good, the better & happier we must needes be. All sins make vs vnlike him, as being contrary to his perfect holinesse: but some shew more direct contrariety: such is enuy; For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good: wherin also his sin proues a kind of punishment; for whereas to good men euen euil things work together to

their

their good; contrarily, to the enuious, good things work together to their euil. The euil, in any man, though neuer so prosperous, I will not enuy, but pity: The good graces, I will not repine at, but holily emulate; reioycing that they are so good: but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery flie, gaping onely for a bootie of gaines; so yet more, in that whiles hee

makes nets for these flies, he consumeth his owne bowels: so that which is his life is his death. If there bee any creature miserable, it is hee; and yet he is least to bee pitied, because hee makes himselfe miserable; such as hee is I will account him; and will therefore sweepe downe his webs and hate his poyson.

44

In heauen there is all life, and no dying; in hell is all death and no life; In earth there is both liuing and dying; which, as it is betwixt both, so

it prepares for both. So that hee which here below dies to sin, doth after liue in heauen; and contrarily hee that liues in sinne vpõ earth dies in hell afterwards. What if I haue no part of ioy here below, but still succession of afflictions? The wicked haue no part in heauen, and yet they enioy the earth with pleasure: I would not change portions with them. I reioyce, that seeing I cannot haue both, yet I haue the better. O Lord, let me passe both my deaths here vp-

on earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

45

The conceipt of proprietie hardens a man against many inconueniences, and addeth much to our pleasure. The mother abides many vnquiet nights, many painfull throwes, and vnpleasant fauors of her child, vpon this thought, It is my own. The indulgent father magnifies that in his own sonne, which he would scarce like in a

ſtranger. The want of this to God-ward makes vs ſo ſubiect to diſcontentment, & cooleth our delight in him; becauſe we think of him aloofe, as one in who we are not intereſſed. If wee could thinke, It is my God that cheereth mee with his preſence, and bleſſings: while I proſper; that afflicteth mee in loue, whē I am deiected; my Sauiour is at Gods right hand: my Angels ſtand in his preſence; It could not be, but Gods fauour would bee ſweeter, his chaſtiſements more eaſie, his

benefits more effectuall. I am not my own, while God is not mine: and while he is mine, since I do possesse him, I wil enioy him.

46.

Nature is of her owne inclination froward, importunately longing after that which is denied her; and scornefull of what she may haue. If it were appointed that we should liue alwaies vpon earth, how extreamly would wee exclaime of wearinesse, and wish rather that wee were not! Now it is appointed we

shal liue here but a while, and then giue roome to our succeſſors, each one affects a kind of eternity vpon earth: I will labour to tame this peeuiſh and ſullen humor of nature, & will like that beſt that muſt be.

47 All true earthly pleaſure forſooke man when he forſooke his creator: what honeſt and holy delight he before tooke in the dutifull ſeruices of the obſequious creatures; in the contemplation of that admirable varietie, and ſtrangenes

of their properties; in ſeeing their ſweete accordance with each other, and all with himſelfe? Nowe moſt of our pleaſure is to ſet one creature together by the eares with another; ſporting our ſelues onely with that deformitie, which was bred through our owne fault. Yea, there haue been, that haue delighted to ſee one man ſpill another's blood vpon the ſand; and haue ſhouted for ioy at the ſight of that ſlaughter, which hath fallen out vpon

no other quarell but the pleasure of the beholders: I doubt not but as wee solace our selues in the discorde of the inferiour creatures; so the euill spirits sporte themselues in our dissensions. There are better qualities of the creature, which we passe ouer without pleasure. In recreations I will choose those which are of best example, and best vse; seeking those by which I may not onely bee the merryer, but the better.

48

There is no want for which a man may not find a remedy in himself. Doe I want riches? Hee that desires but little, cannot want much. Doe I want friends? If I loue God enough, & my selfe but enough, it matters not. Do I want health? If I want it but a little, & recouer, I shall esteeme it the more, because I wanted. If I be long sicke and vnrecouerably, I shall be the fitter and willinger to die; & my paine is so much lesse sharpe, by how much more it

lin-

lingreth. Doe I want maintenance? A little and course will content nature. Let my minde bee no more ambitious then my backe and belly. I can hardly complaine of too little. Doe I want sleepe? I am going whither there is no vse of sleepe: where all rest, and sleepe not. Doe I want childrē? Many that haue them, wish they wanted. It is better to be childlesse, than crossed with their miscariage. Doe I want learning? Hee hath none, that saith he hath enough. The next

way to get more, is to finde thou wantest? There is remedie for all wants in our selues, sauing onely for want of grace: and that a man cannot so much as see and complaine that hee wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipsed) hath a double shadowe; according to the diuers aspects of the beholders: One of glory, the other of enuie. Glorie followes vpon good deserts; Enuie vpon glo-

rie. Hee that is enuyed may thinke himselfe well: for hee that enuies him, thinkes him more then well: I know no vice in another whereof a man may make so good and comfortable vse to himselfe: There would bee no shadowe, if there were no light.

50

In meddling with the faultes of friendes, I haue obserued many wrongfull courses; what for feare, or selfe-loue, or indiscretiō: some I haue

ſeen, like vnmercifol and couetous Chirurgians, keepe the wound rawe, which they might haue ſeaſonably remedied, for their own gaine: Others that haue layd healing plaiſters to skin it aloft, when there hath beene more neede of coraſiues to eat out the dead fleſh within: Others, that haue galled and drawen when there hath beene nothing but ſolid fleſh, that hath wanted onely filling vp. Others that haue healed the ſore, but left an vnſightly ſcarre of diſcredite behind them:

He

He that would do good this waye muſt haue fidelitie, courage, diſcretion, patience. Fidelity, not to beare with; courage, to reproue them; diſcretion, to reproue them well; patience, to abide the leaſure of amendement; making much of good beginnings, and putting vp many repulſes, bearing with many weakeneſſes; ſtill hoping; ſtill ſoliciting; as knowing that thoſe who haue beene long vſed to fetters cannot but halt a while, whē they are taken off.

God hath made all the worlde, and yet what a little part of it is his? Deuide the worlde into foure parts, but one, and the least containeth all that is worthy the name of Christendome? The rest ouer-whelmed with Turcisme, and Paganisme: And of this least part, the greater halfe yet holding aright concerning God and their Sauiour in some common principles, ouerthrow the trueth in their conclusions: and so leaue the lesser part of the least

part

part for God. Yet lower; of those that hold aright concerning Christ, how fewe are there, that doe otherwise then fashionably professe him? And of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling? Wherein I doe not pitie God, who will haue glory euen of those that are not his: I pitie miserable men that do reiect their Creator and Redeemer, and themselues in him. And I enuie Satã, that he rules

so large. Since God hath so few, I will bee more thankefull that hee hath vouchsafed mee one of his: and be the more zealous of glorifying him, because wee haue but a few fellowes.

As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant: so it fareth with those which haue once tasted of heauenly things, they cannot but cõtemne the best worldly pleasures: As therefore some dainty guest knowing there

is ſo pleaſant fare to come, I will reſerue my appetite for it, and not ſuffer my ſelfe cloyed with the courſe diet of the world.

53

I finde many places where God hath vſed the hand of good Angels for the punishmēt of the wicked; but neuer could yet find one wherein he employed an euill Angel in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkeneſſe, and turnes

their euill to our good: In this choice GOD would and must be imitated. From an euill spirit I dare not receiue ought, if neuer so good: I will receiue as little as I may from a wicked man. If he were as perfectly euill as the other, I durst receiue nothing: I had rather hunger then wilfully dippe my hand in a wicked mans dish.

54

We are ready to condemne others for that which is as eminently faulty in our selues. If

one

one blinde man rush vpon another in the way; either complaines of others blindnesse, neither of his owne. I haue heard those which haue had most corrupt lungs cõplayne of the vnsauory breath of others. The reason is because the minde casteth altogether outward, and reflecteth not into it selfe. Yet it is more shamefull to be either ignorant of, or fauorable to our own imperfections. I will censure others vices fearefully, my own cõfidently, because I know thẽ and

those

those I know not I will
suspect.

55

Hee is a very humble
man that thinks not him-
selfe better then some o-
thers; and hee is very
meane, whome some o-
thers doe not account
better than themselues:
so that vessell that see-
med very small vpon the
maine, seemes a tall ship
vpon the Thames. As
there are many better for
estate then my selfe, so
there are some worse;
and if I were yet worse,
yet would there be some
lower: and if I were so

low that I accounted my selfe the worst of all; yet some would accoũt thẽselues in worse case. A mans opiniõ is in others, his being is in himselfe. Let me know my self, let others ghesse at me. Let others either enuie or pitie me, I care not so long as I enioy my selfe.

He can neuer wonder enough at Gods workemanship, that knowes not the frame of the world: for he can neuer els cõceiue of the hugenes, & strange proportion of the creatures. And

he that knowes this can neuer wonder more, at any thing else. I will learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I know not.

57

There is nothing belowe, but toyling, grieuing, wishing, hoping, fearing; and wearinesse in all these. What fooles are wee to bee besotted with the loue of our own trouble, and to hate our liberty and rest? The loue of misery is much worse than miserie it selfe. We

must

must first pray that God would make vs wise, before wee can with hee would make vs happy.

58

If a man referre all things to himselfe, nothing seemes enough: If all things to GOD, any measure will content him of earthly things; but in grace hee is insatiable: worldlings serue themselues altogether in GOD, making Religion but to serue their turns as a colour of their ambition, and couetousnes. The Christian seeks GOD onely in seeking

him-

himselfe, vsing all other things but as subordinately to him; not caring whether himselfe win or lose, so that God may win glory in both. I will not suffer mine eyes and mind to be bounded with these visible things; but will looke through all these matters, at GOD which is the vtmost scope of them: Accounting them onely as a through-fare to passe by, not as an habitation to rest in.

59

He is wealthy enough that wanteth not: He is

great

great enough, that is his owne master. He is happy enough, that liues to dye well. Other things I will not care for; nor too much for these, saue onely for the last which alone can admit of no immoderation.

60

A man of extraordinary parts makes himselfe by strange and singular behauiour more admired: which if a man of but common faculty doe imitate, hee makes himselfe ridiculous: for that which is construed as naturall to the one, is

descried to be affected in the other. And there is nothing forced by affectation can be comely. I will euer striue to go in the common rode: so while I am not notable, I shall not bee notorious.

61

Gold is the best metall, & for the puritie not subiect to rust, as all others; and yet the best gold hath some drosse. I esteeme not that man that hath no faults; I like him well that hath but a fewe, and those not great.

62

Many a man marres a good estate, for want of skill to proportion his carriage answerably to his ability. A little sayle to a large vessell ridden no way, though the winde bee faire; A large sayle to a little Barke drownes it; A top-saile to a ship of meane burden in a rough weather is daungerous; A lowe sayle in an easie gale yeelds little aduantage: This disproportion causeth some to liue miserably in a good estate, and some to make a

good estate miserable. I will first knowe what I may doe for safety, and then I will trie what I can doe for speede.

63

The rich man hath many friends; although in truth riches haue the, and not the man: As the Asse, that carried the Egyptian Goddesse, had many bowed knees, yet not to the beast, but to the burden. For, separate the riches from the person, and thou shalt see friendship leaue the man, & follow that which was euer her obiect: while

he

he may command, and can either giue, or controll, he hath attendance, and profer of loue at all hãds; but which of these dares acknowledge him, when he is going to prison for debt? Then these Waspes, that made such musick about this Gally-pot, shew plainely that they came onely for the hony that was in it. This is the misery of the wealthie; that they cannot knowe their friendes: Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friẽd,

must search out one that is neither couetous nor ambitious; for such a one loues but himself in thee. And if it be rare to finde any not infected with these qualities, the best is to entertaine all, and trust few.

64

That which the French Prouerbe hath of sicknesses, is true of all euils, that they come on horsebacke, and go away on foot: We haue oft seen a sudden fal, or one meales surfet hath stuck by many to their graues: whereas pleasures come like

oxen

oxen, slowe and heauily; and goe away like post-horses, vpon the spurre. Sorowes, because they are lingering guests, I will entertaine but moderately; knowing that the more they are made of, the longer they will continue; And for pleasures, because they stay not, and doe but call to drinke at my doore, I will vse them as passengers, with sleight respect. He is his owne best friend, that makes least of both of them.

65

It is indeed more com-

mendable to giue good example, than to take it; yet imitation, how-euer in ciuil matters it be condemned of seruilitie, in Christiã practise hath his due praise; and though it be more naturall for beginners at their first imitation, that cannot swim without bladders; yet the best proficient shal see euer some higher steps of those that haue gone to heauen before him, worthy of his tracing: wherin much caution must be had, that wee follow good men, and in good: Good men, for if wee

propoūd imperfect patternes to our ſelues, wee ſhall be conſtrained firſt to vnlearne thoſe ill habits we haue got by their imitation, before we can be capable of good: ſo beſides the loſſe of labor, we are further off from our end: In good; for, that a man ſhould be ſo wedded to any mans perſon, that he can make no ſeparation from his infirmities, is both abſurdly ſeruile and vnchriſtian. He therefore that would follow well, muſt knowe to diſtinguiſh well; betwixt good men & euill,

betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen me education not in a desert alone, but in the cõpany of good & vertuous men; but that by y sight of their good cariage I should better my owne? Why should we haue interest in the vices of men and not in their vertues? And although precepts be surer, yet a good mans action is according to precept, yea, is a precept it self. The Psalmist compares the law of God to a lanterne; good exãple

beares

beares it. It is safe to follow-ing him that carries the light. If he walke with-out the light, hee shall walke without me.

66

As there is one cõmon end to all good men, sal-uatiõ; and one author of it, Christ: So there is but one way to it, dooing well, and suffering euill. Doing wel (me thinks) is like the Zodiack in the heauen, the hie-way of the Sun, through which it dayly passeth; suffe-ring euill is like the E-clipticke line that goes through the midst of it.

The rule of doing well, the law of God, is vniforme and eternall; and the copies of suffering euill in all times agree with the originall; No man can either doe well, or suffer ill without an example: Are we sawen in pieces? so was *Esay*; Are we headed? so *Iohn Baptist*; Crucified? so *Peter*; Thrown to wild beasts? so *Daniel*; Into the fornace? so the three children; Stoned? so *Steuen*; Banished? so the beloued disciple; Burnt? so millions of Martyrs; Defamed and slandered?

what

what good man euer was not? It were easie to bee endlesse both in torments and sufferers: whereof each hath begunne to other, all to vs. I may not hope to speede better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to heauen.

67

There is nothing beside life of this nature, that it is diminished by addition: Euery moment we liue longer then other, and each moment that we liue longer is so

much

much take out of our life. It increaseth and diminisheth onely by minutes; and therefore is not perceiued: The shorter steppes it taketh, the more slily it passeth. Time shall not so steale vpon me that I shall not discerne it, and catch it by the fore-lockes; nor so steale from me, that it shall carry with it no witnesse of his passage in my proficiencie.

68

The prodigall man, while hee spendeth, is magnified; when hee is spent is pitied: and that

is all his recompence for his lauish Patrimonie. The couetous man is grudged while he liues, and his death is reioyced at: for, when he endes, his riches begin to bee goods. Hee that wisely keepes the meane betweene both, liueth wel, and heares well; neither repined at by the needie, nor pitied by greater men. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

69

A good name (if any

earthly

earthly thing) is worth seeking, worth striuing for; yet to affect a bare name, when we deserue either ill, or nothing, is but a proud hypocrisie. And to be puffed vp with the wrongful estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert: what then? Thou hast deceiued thy neighbours, they one another; & al of thē haue deceiued thee: for thou madest thē thinke of thee otherwise than thou art; and they haue made thee think of

thy ſelfe as thou art accounted: The deceit came frō thee, the ſhame will ende in thee. I will account no wrong greater, than for a man to eſteeme and report mee aboue that I am; not reioycing in that I am wel thought of, but in that I am ſuch as I am eſteemed.

It was a ſpeach worthy the commendation, & frequent remembrāce of ſo diuine a Biſhop as *Auguſtine*, which is reported of an aged father in his time, who when

his friendes comforted him on his ſicke bed, and told him, they hoped he ſhuld recouer, anſwered: If I ſhall not die at all, well: but if euer, why not now? Surely, it is folly what we muſt doe to do vnwillingly. I will neuer thinke my ſoule in good caſe, ſo long as I am loth to thinke of dying; and will make this my comfort; Not, I ſhall yet liue longer, but I ſhall yet do more good.

71

Exceſſes are neuer alone. Commonly thoſe that haue excellent pares,

haue

haue some extreamly vicious qualities: great wits haue great errors; & great estates haue great cares: whereas mediocrity of gifts or of estate, hath vsually but easie inconueniences: Elle the excellent would not knowe themselues, and the meane would bee too much dejected. Now those whom we admire for their faculties, wee pity for their infirmities; and those which finde themselues but of the ordinary pitch, ioy that as their vertues so their vices are not eminent.

So

So the higheſt haue a blemiſhed glory, and the meane are contentedly ſecure. I wil magnifie the higheſt, but affect the meane.

73

The body is the caſe, or ſheath of the minde: yet as naturally it hideth it; ſo it doth alſo many times diſcouer it: For although the forehead, eyes, and frame of the countenance doe ſometimes belie the diſpoſition of the heart, yet moſt cõmonly they giue true generall verdicts. An angry mans browes are

bent together, & his eyes ſparkle with rage, which when he is well pleaſed, looke ſmooth & cheare-fully. Enuy hath one look; deſire another; ſorow yet another; contentment a fourth, different from all the reſt. To ſhewe no paſſion is too Stoical, to ſhew all is impotent; to ſhew other than we feel, hypocriticall. The face & geſture do but write, and make commentaries vpon the heart. I wil firſt endeuor ſo to frame and order that, as not to entertaine any paſſion, but what I need not care to

haue layed open to the worlde: and therefore will first see that the Text be good; then that the glosse bee true; and lastly that it be sparing. To what ende hath God so walled in the heart, if I should let euery mans eyes into it by my countenance?

73

There is no publique actiō which the world is not ready to scan; there is no action so priuate, which the euil spirits are not witnesses of: I will endeuor so to liue, as knowing that I am euer in the

eyes of mine enemies.

74

When we our selues, and all other vices are old, then couetousnes alone is yong, and at his best age. This vice loues to dwell in an olde ruinous cotage: Yet that age can haue no such honest colour for niggardlines, & insatiable desire. A young man might plead the vncertainty of his estate & doubtful his future need; but an old man sees his set period before him. Since this humor is so necessarily annexed to this age, I will

turne it the right way, and nourish it in my self. The older I growe, the more coueteous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I may haue, and cannot leaue behind me.

75

There is a mutuall hatred betwixt a Christian, and the worlde: for on the one side, the loue of the worlde is enmitie with God; and Gods children cannot but take their fathers part. On the other

The world hates you because it hated mee first. But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For the Christian hates euer with commiseration and loue of that good hee sees in the worst; knowing that the essence of the very diuels is good & that the lewdest man hath some excellēt parts of nature, or common graces of the Spirit of God, which hee warily singleth out in his affection. But the wicked man hates him for goodnes,

and therefore findes nothing in himselfe to moderate his detestation. There can be no better Musicke in my eare, than the discord of the wicked. If he like me, I am afraid he spies some qualitie in me like to his own; If hee sawe nothing but goodnes, he could not loue me, and be bad himselfe. It was a iust doubt of *Phocion*, who when the people praised him, asked, What euill haue I done? I will striue to deserue ill of none: but not deseruing ill, it shall not grieue mee to heare

ill of thoſe that are euil. I knowe no greater argumēt of goodnes, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate ſet before him, not regarding the metal, or form of the platter, wherein it is ſerued; who afterwards whē his ſtomack is ſatiſfied, begins to play with the diſh, or to read ſentēces on his trēcher. Thoſe auditors which can find nothing to doe, but note elegant words & phraſes, or rhetorical colours,

or perhaps an il grace of geſture in a pithie and materiall ſpeach, argue themſelues full ere they came to the feaſt: and therefore goe away with a little pleaſure, no profit. In hearing others, my onely intention ſhall be to feede my minde with ſolide matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The ioy of a Chriſtian in theſe worldly things is limited, and euer awed with feare of exceſſe, but recompenſed abundant-

ly with his ſpirituall mirth: wheras the worldling giues the reignes to his minde, and powres himſelfe out into pleaſure, fearing only that he ſhall not ioy enough. He that is but halfe a Chriſtian, liues moſt miſerably; for he neither enioyeth God, nor the world. Not God, becauſe hee hath not grace enogh to make him his own: Not the world, becauſe hee hath ſome taſte of grace; enough to ſhew him the vanitie and ſinne of his pleaſures. So the ſound Chriſtiã hath his heauen

aboue, the worldling here below; the vnſetled Chriſtian no where.

78

Good deeds are very fruitfull; & not ſo much of their nature, as of Gods bleſſing multipliable: We thinke ten in the hundred extreame and biting vſury; God giues vs more then an hundred for tenne: Yea, aboue the increaſe of the grain which wee commend moſt for multiplication. For out of one good action of ours, God produceth a thouſand; the harueſt whereof is per-

petuall:

petuall: Euen the faithfull actions of the olde Patriarkes, the constant suffrings of ancient Martyrs liue still, and still doe good to all successions of ages by their example. For publique actions of vertue, besides that they are presently confortable to the doers, are also exemplary to others: & as they are more beneficiall to others, so are more crowned in vs. If good deedes were vtterly barren & incommodious, I would seeke after them for the cõscience of their own goodnes: how much

more ſhall I now bee incouraged to performe them, for that they are ſo profitable both to my ſelfe, and to others, and to mee in others? My principall care ſhall be, that while my ſoule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the bank and multiplie, while my body lies in the graue and conſumeth.

79

A Chriſtian for the ſweete fruit he beares to God and men, is compared to the nobleſt of all

plants

plants, the Vine. Now as the moſt generous Vine if it bee not pruned, runs out into many ſuperfluous ſtemmes, & growes at laſt weake & fruitleſſe: ſo doeth the beſt man if he be not cut ſhort of his deſires, and pruned with afflictions. If it be painefull to bleede, it is worſe to wither. Let me be pruned that I may grow, rather thã cut vp to burne.

80

Thoſe, that do but ſuperficially taſte of diuine knowledge, finde little ſweetneſſe in it; and are ready for the vnpleaſant

relliſh to abhorre it: whereas if they would diue deepe into this ſea, they ſhould finde freſh water neere to the bottome: That it ſauors not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good metals & minerals are not found cloſe vnder the skinne of the earth, but below in the bowels of it: No good Miner caſts away his mattocke becauſe he findes a veine of tough clay, or a ſhelfe of ſtone; but ſtill delueth lower, & paſſing through many

changes

changes of ſoile, at laſt comes to his rich treaſure. Wee are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke; hardening my ſelfe againſt all difficulty. There is comfort euen in ſeeking, hope; & ther is ioy in hoping good ſucceſſe; & in that ſucceſſe, is happines.

81

He that hath any experiẽce in ſpiritual matters, knowes that Satan is euer more violẽt at the laſt; then raging moſt furiouſly, whẽ he knowes hee ſhall rage but a

while. Hence of the perſecutions of the firſt Church, the tenth and laſt vnder *Diocleſian*, and *Maximinian*, and thoſe other fiue tyrants was the bloodieſt Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtil orator hee reſerues his ſtrongeſt force til the ſhutting vp: And therefore miſerable is the follie of thoſe men who

deferre their repentance till then; when their onset shall be most sharpe, and they through paine of body, and perplexednesse of minde, shall bee least able to resist. Those that haue long furnisht themselues with spirituall munition, find worke enough in this extreame brunt of tentation; how then should the careless man, that with the helpe of al opportunities could not find grace to repent, hope to atchieue it at the last gaspe, against greater force, with lesse means, more distraction,

no leasure? Wise princes vse to prepare tenne yeeres before, for a field of one day: I will euery day lay vp somewhat for my last. If I win that skirmish, I haue enough. The first & second blow begins the battel, but the last onely wins it.

82

I obserue three seasons wherein a wise man differs not from a foole; In his infancie, in sleepe, and in silence: For in the two former wee are all fooles, and in silence

all are wiſe. In the two former yet, there may bee concealment of folly; but the tongue is a blabbe: there cannot bee any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewray it. Hee cannot bee wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon: nor hee knowen for a foole that ſayes nothing. It is a great miſerie to bee a foole: but this is yet greater, that a man cannot bee a foole, but hee muſt ſhew it. It were well for

ſuch a one, if he could be taught to keep cloſe his fooliſhneſſe: but then there ſhould be no fools. I haue heard ſome which haue ſcorned the opinion of folly in themſelues, for a ſpeach wherein they haue hoped to ſhew moſt wit cenſured of follie, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely he is not a foole that hath vnwiſe thoughts, but he that vtters them. Euen concea-

led folly is wiſedom; and ſometimes wiſedom vttered is folly. While others care how to ſpeak, my care ſhall be how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning, and maner are all good: For, to doe good with an ill meaning (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by how much the action is better; which being good in the kind is abuſed to an ill purpoſe: To doe ill

in a good meaning (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the vnlawfull acte: which although it may ſeeme ſome excuſe, why it ſhould not be ſo ill, yet is no warrant to iuſtifie it. To meane well, and doe a good action, in an ill manner (as the Phariſee made a good prayer, but arrogantly) is ſo offenſiue, that the ill manner depraueth both the other. So a thing may bee euill vpon one circumſtance, it cannot be

good but vpon all. In what euer busines I go about, I wil inquire What I doe for the substance, Howe for the manner, Why for the intention: For the two first I will consult with God, for the last with my owne heart.

84

I can do nothing without a million of witnesses: The conscience is as a thousand witnesses; and GOD is as a thousand consciences. I wil therefore so deale with men, as knowing that God sees mee; and so

with God, as if the world sawe mee; so with my selfe, and both of them, as knowing that my conscience seeth me: and so with them all, as knowing I am alwayes ouerlooked by my accuser, by my iudge.

85

Earthly inheritances are diuided oft times with much inequalitie: The priuiledge of primogeniture stretcheth larger in many places now, than it did among the auncient Iewes. The younger many times

ſerues the elder; and while the eldeſt aboundeth, all the later iſſue is pinched. In heauen it is not ſo: All the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly kingdome, ſubiect to danger of loſſe, or alteration, but one glorious and euerlaſting. It ſhall content mee here, that hauing right to all things, yet I haue poſſeſſion of

nothing but ſorrowe. Since I ſhall haue poſſeſſion aboue, of all that, whereto I haue right belowe, I will ſerue willingly, that I may reigne; ſerue for a while, that I may reigne for euer.

86

Euen the beſt things ill vſed become euils; and contrarily, the worſt things vſed wel prooue good: A good tongue, vſed to deceit; a good wit, vſed to defend error; a ſtrong arme, to murder; authoritie, to oppreſſe; a good profeſſion, to diſſemble; are all

euil: Yea, Gods owne worde is the ſworde of the ſpirit; which if it kill not our vices, killes our ſoules. Contrariwiſe (as poyſons are vſed to wholeſom medicine) afflictions and ſinnes, by a good vſe, prooue ſo gainefull, as nothing more. Wordes are as they are taken: and things are as they are vſed. There are euen curſed bleſſings: O Lord, rather giue mee no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue; but

if I haue them, and want their vse; thy mercie prooues my iudgement.

86

Man is the best of al these inferiour creatures; yet liues in more sorow and discontentment, then the worst of them: whiles that reason wherin he excels them, and by which hee might make aduantage of his life, hee abuses to a suspicious distrust. How many hast thou found of the foules of the ayre, lying dead in thy way for want of prouision? They

eate, and reſt, and ſing, and want nothing. Man, which hath better meanes to liue comfortably, toyleth, and careth, & wanteth; whom yet his reaſon alone might teach, that hee which careth for theſe lower creatures made onely for man, will much more prouide for man, to whoſe vſe they were made. There is an holy careleſneſſe, free from idleneſſe, free from diſtruſt. In theſe earthly things, I will ſo depend on my maker, that my truſt in him may not ex-

clude my labour; and yet so labour (vpon my confidence on him) as my indeuour may be voide of perplexitie.

87

The precepts, & practise of those with whō we liue, auaile much on either part. For a man not to bee ill where hee hath no prouocations to euill, is lesse commendable; but for a man to liue continently in *Asia* (as hee sayd) where he sees nothing but allurements to vncleannesse; for *Lot*

to bee a good man in the midſt of *Sodom*; to be abſtemious in *Germany*, & in *Italy* chaſte; this is truly praiſe-worthy. To ſequeſter our ſelues from the cõpany of the world, that we may depart from their vices, proceedes from a baſe and diſtruſting minde: as if wee would ſo force goodnes vpon our ſelues, that therfore only we would bee good, becauſe wee cannot bee ill. But for a man ſo to bee perſonally, and locally in the throng of the worlde, as to withdrawe his

affections from it, to yſe it, and yet to contemne it at once, to compell it to his ſeruice without any infection, becomes well the noble courage of a Chriſtian. The worlde ſhall bee mine, I will not be his; and yet ſo mine, that his euill ſhall be ſtill his owne.

88

He that liues in God, cannot bee wearie of his life, becauſe hee euer findes both ſomewhat to doe, and ſomewhat to ſolace himſelfe

with

with; cannot bee ouerloath to part with it, becauſe hee ſhall enter into a neerer life and ſocietie with that God in whom he delighteth: Whereas hee that liues without him, liues many times vncõfortably here, becauſe partly he knows not any cauſe of ioy in himſelfe; and partly hee findes not any worthy employment to while himſelfe withall; Dyes miſerably, becauſe hee either knowes not whither hee goes, or knowes hee goes to torment. There is no true life, but

the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the worlde without thee.

89

Sinne is both euill in it ſelfe, and the effect of a former euill, and the cauſe of ſinne following; a cauſe of puniſhment, and laſtly a puniſhment it ſelfe. It is damnable iniquitie in man, to multiplie one ſinne vpon another; but to puniſh one ſinne by

ano-

another, in GOD is a iudgemēt both moſt iuſt, and moſt feareful: So as all the ſtorehouſe of God hath not a greater vengeance: with other puniſhmēts the body ſmarteth, the ſoule with this. I care not how God offends mee with puniſhments, ſo he puniſh me not with offending him.

90

I haue ſeene ſome afflict their bodies with wilfull famine, and ſcourges of their owne

making; God ſpares me that labour; For hee whips mee daylie with the ſcourge of a weake bodie; and ſometimes with ill tongues. Hee holds mee ſhort many times of the feeling of his cõfortable preſence, which is in trueth ſo much more miſerable an hunger then that of the bodie, by how much the ſoule is more tender, and the foode denied more excellent. He is my father; infinitely wiſe to proportion out my correction according to my eſtate; and

infinitely louing in fitting mee with a due measure. Hee is a presumptuous childe that will make choyce of his owne rodde. Let mee learn to make a right vse of his corrections, and I shall not neede to correct my selfe. And if it should please GOD to remit his hand a little; I will gouerne my body, as a master, not as a tyrant.

91

If God had not sayd, *Blessed are those that hunger*; I know not what

could keep weake Christians from sinking in despaire: Many times all I can doe, is to finde and complaine that I want him; and wish to recouer him: Now this is my stay, that hee in mercie esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tels me I doe vnfainedly wish him, and long after that grace I misse. Let mee desire still more, and I knowe I shall not de-

O

ſire alwayes. There was neuer ſoule miſcaried with lõging after grace. O bleſſed hunger that endes alwaies in fulneſſe. I am ſory that I can but hunger; and yet I would not bee full; for the bleſſing is promiſed to the hungry: Giue me more, Lord, but ſo as I may hunger more. Let mee hunger more, & I knowe I ſhall be ſatisfied.

92.

There is more in the Chriſtian than thou ſeeeſt. For hee is both an

entire

entire bodie of himſelfe, and hee is a limme of another more excellent; euen that glorious myſticall bodie of his Sauiour; to whom hee is ſo vnited, that the actions of either are reciprocally referred to each other. For, on the one ſide, the Chriſtian liues in Chriſt, dyes in Chriſt, in Chriſt fulfils the Law, poſſeſſeth heauē: on the other, Chriſt is perſecuted by *Paul* in his members, and is perſecuted in *Paul* afterwards by others: hee ſuffers in vs, he liues in vs, he workes

in

in and by vs : So thou canſt not do either good or harme to a Chriſtian, but thou doeſt it to his redeemer; to whom he is inuiſiblie vnited. Thou ſeeſt him as a man, and therefore worthy of fauour for humanities ſake : Thou ſeeſt him not as a Chriſtian, worthy of honor for his ſecret and yet true vnion with his Sauiour. I will loue euery Chriſtian, for that I ſee; honour him, for that I ſhall ſee.

93

Hell it ſelfe is ſcarce a more obſcure dunge-

on in compariſon of the earth, than earth is in reſpect of heauen. Heere, the moſt ſee nothing, and the beſt ſee little: Heere, halfe our life is night; and our verie day is darkeneſſe, in reſpect of GOD. The true light of the worlde, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioy to comfort vs; without all change of darkeneſſe. There was neuer any captiue loued his dungeon, and com-

plained

plained when hee muſt be brought out to light, & liberty: Whence then is this naturall madneſſe in vs men, that wee delight ſo much in this vncleane, noyſome, darke and comfortleſſe priſon of earth? and thinke not of our releaſe to that lightſome and glorious Paradiſe aboue vs, without griefe and repining? Wee are ſure that wee are not perfectly well heere: If wee could bee as ſure, that wee ſhould bee better aboue, wee would not feare changing. Certainly our ſenſe

tells vs, wee haue ſome pleaſure heere; and wee haue not faith to aſſure vs of more pleaſure aboue, and hence wee ſettle our ſelues to the preſent, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknowen good is vncared for; O Lord, doe thou breake through this darkeneſſe of ignorance, and faithleſneſſe, wherewith I am compaſſed. Let me but ſee my heauen, and I knowe I ſhall deſire it.

94

To bee caried away with an affectation of fame is ſo vaine, and abſurd, that I wonder it can bee incident to any wiſe man: For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt carried by the wings of report? And how ſhort a while doth it continue where it is once ſpread? Time (the deuourer of his owne broode) conſumes both vs and our memories;

not

not braſſe, nor marble, can beare age. How many flattering Poets haue promiſed immortalitie of name to their Princes, who now together are buried long ſince in forgetfulneſſe. Thoſe names and actions, that are once on the file of Heauen, are paſt the daunger of defacing: I will not care whether I bee knowen, or remembred, or forgotten amongſt men, if my name and good actions may liue with God in the records of Eternitie.

95

There is no man, nor no place free from ſpirits, although they teſtifie their preſence by viſible effects but in fewe. Euerie man is an hoſt to entertain angels, though not in viſible ſhapes as *Abraham* and *Lot*. The euil ones doe nothing but prouoke vs to ſin; & plot miſchiefe againſt vs; by caſting into our way daungerous obiects, by ſuggeſting ſinfull motiõs to our mindes, ſtirring vp enemies againſt vs amongſt men, by frighting vs with terrors in our

ſelues, by accuſing vs to God. On the contrary, The good Angels are euer remouing our hinderances from good, and our occaſions of euill, mitigating our tentations; helping vs againſt our enemies; deliuering vs from dangers; cõforting vs in ſorowes; furthering our good purpoſes; and at laſt carrying vp our ſoules to heauen. It would affright a weake Chriſtian that knowes the power and malice of wicked ſpirits, to conſider their preſence, and num-

ber; but when, with the eyes of *Eliſhaes* ſeruant, hee ſees thoſe on his ſide as preſent, as diligent, more powerfull, he cannot but take heart again: Eſpecially, if hee conſider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the ſafegard of his children. Whereupon it is comn to paſſe, that though there be many legions of diuels, and euery one more ſtrong than many legions of men, and more malicious than ſtrong, yet the

little flocke of Gods Church liueth and prospereth: I haue euer with me inuisible friends, and enemies: The consideration of mine enemies shall keepe me from securitie, and make mee fearfull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort mee against the terror of the other; shall remedy my solitarinesse; shall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer heretofore made them

turne away their eyes, for ſhame of that where-of I haue not beene aſhamed; that I haue no more enioyed their ſocietie; that I haue been no more affected with their preſence. What though I ſee them not? I beleeue them. I were no Chriſtian, if my faith were not as ſure as my ſenſe.

96

There is no worde or action, but may be taken with two handes; either with the right hand of charitable cõſtructiõ, or

the ſiniſter interpretation of malice, and ſuſpicion: and all things doe ſo ſucceede, as they are taken. I haue noted, euill actions well taken, paſſe currant for either indifferent, or commendable: Contrarily, a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for euill; an euill one for notorious: So fauor makes vertues of vices; and ſuſpicion makes vertues, faults; and faults, crimes. Of the two I had rather my right hand ſhould

offend

offend: It is alwayes safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceite of my selfe: But to misconstrue a good thing is a treble wrong; to my self, the action, the author. If no good sense can be made of a deed, or speach, let the blame light vpon the author: If a good interpretation may bee giuen and I chuse a worse, let mee bee as much censured of others, as that misconceit is punishment to my selfe.

97

I knowe not how it comes to paſſe, that the minde of man doth naturally both ouer-prize his owne in compariſon of others, and yet contemne and neglect his owne in compariſon of what he wants. The remedie of this later euill is to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardeſt it not; Looke on the miſerie of thoſe which on their bed of ſicknes, through extrea-

mity of paine & anguiſh, intreat death to releaſe them. Thou haſt cleare eye-ſight, ſound lims, vſe of reaſon; and paſſeſt theſe ouer with ſlight reſpect: Thinke how many there are, which in their vncomfortable blindnes, would giue all the world for but one glimpſe of light. How many that deformedly crawle on all foure, after the maner of the moſt loathſom creatures; how many that in mad phrenſies are worſe than brutiſh, worſe than dead: thus thou mighteſt be, and art not. If I be not

happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euery euill that I misse, is a new mercie.

98

Earth, which is the baseſt element, is both our mother that brought vs foorth, our stage that beares vs aliue, and our graue wherein at last we are entombed; giuing to vs both our original, our harbour, our sepulchre: Shee hath yeelded her back to beare thousands

of

of generations; and at last opened her wombe to receiue them; so swallowing them vp, that she still both beareth more, and lookes for more; not bewraying any change in her selfe, while shee so oft hath changed her broode, and her burden. It is a wonder we can be proud of our parentage, or of our selues, while wee see both the baseneſſe, and ſtabilitie of the earth, whence we came. What differēce is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into

the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proud of their ſoules; and none but fooles can bee proud of their bodies. While we walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humilitie; and while we remember them, we cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carcaſſe: but it is a greater pleaſure, that ſhe tea-

cheth

cheth mee my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be comne to the height: then he ceaſeth ſinning, and begins his torment. Whereas the repentant, in euery fit of holy ſorrowe, carries away a whole faggot from the flame, and quencheth the coales that remaine, with his teares. There is no

tormẽt for the penitent; no redemption for the obstinate. Safety consisteth not in not sinning, but in repenting: neither is it sin that condemnes; but impenitence. O Lord I cannot be righteous: let me be repentant.

100

The estate of heauenly and earthly things is plainely represented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly resem-

bled

bled by the moon, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twiſe with the ſame face, and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illuminatiõ: Heauenly things are figured by the Sun, whoſe great & glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſerie, wherein we liue here belowe. And this firme and

beautifull light is but good enough for that day of glory, which the Saints liue in. If it bee good liuing here, where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs here belowe; how glorious ſhall thy

ſelfe

ſelfe be to vs, when wee are aboue this Sun? This Sunne ſhal not ſhine vpward; where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt only ſhine to mee, when I am glorified) doe thou heate, inlighten, comfort me with the beames of thy preſence, till I be glorified.

Amen.

FINIS.